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GEMS OF THOUGHT.

"To doubt is to think, and to think is to improve."

One of the sublimest things in the world is plain truth.—*Bulwer.*

To suffer through those we love is ten times worse than to suffer ourselves.

Solid love, whose root is virtue, can no more die than virtue itself.—*Emerson.*

Predominant opinions are generally the opinions of the generation that is vanishing.—*Disraeli.*

A man's real treasures in this world are so few and small that he can carry them in his heart.

He approaches nearest to the gods who knows how to be silent, even though he is in the right.—*Cato.*

Does every grave awaken the same emotion in our hearts? No! Then all are not equal in the grave.

Half the gossip of society would perish if the books that are truly worth reading were but read.—*Dawson.*

A nobler principle never warmed the heart than that which recognizes the universal brotherhood of man.

Educate the heart in goodness in youth, and old age will find you rich in all that ennobles and elevates mankind.

Neither accept an opinion, nor except against it, merely on the score of its novelty; all that is new is not true, but much that is old is false.—*Zimmerman.*

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.—*Spurgeon.*

To believe without examination is no belief in reality, but merely an assent that such and such things are believed by others, and is, in fact, only believing that we believe.—*Bacon.*

"There is no stopping-place for exact reason and exact regard for truth but in agnosticism. It seems to me that all traditionalists ought to go into the Roman Church, and all rationalities ought to become Agnostics."—*Ex-Rev. H. O. Pentecost.*

Eternal life is a life of eternal principles; and where man lives, not from his outward, but his inward, senses from reason, conscience and immortal affections, he has immortality. Death does not then bound his horizon, affect his plans, baffle his aspirations.—*Henry W. Bellows.*

Thou glorious spirit-land! Oh, that I could behold thee as thou art—the region of life and light and love, and the dwelling-place of those beloved ones whose being has flowed onward, like a silver-clear stream, into the solemn-sounding main, into the ocean of Eternity!—*Longfellow.*

Is it not immoral to teach that man can sin, that he can harden his heart and pollute his soul, and that by repenting and believing something that he does not comprehend he can avoid the consequences of his crime? Has the promise and hope of forgiveness ever prevented the commission of a sin?—*Ingersoll.*

Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER IV.—LETTER AND SPIRIT.

"Oh could I trust that after all this tempest of distressful doubt, I might at length find solid peace And drive the taunting demon-joint. I then could bear without a sigh, This agony of craving thought; Secure that in the unfading years, God's purpose would be well wrought. But oh! this strange, incessant dread, This seeking in the book divine, For what is not within my soul, How shall I find it; wherefore pine? An angel whispers in my ear Truth to thy soul shall be made clear."

From "Cries of the Soul"—FLORENCE PERCIVAL.

Precisely as the clock strikes three, Dr. Maxwell and all the inmates of his household, file into the large drawing-room which every Wednesday afternoon assumes the appearance of a singularly attractive and properly ordered lecture room. At one end on a small movable platform is placed a handsome eagle lectern containing a large open Bible, at the side is a fine sweet-toned cabinet organ, and in its vicinity are a number of young ladies who raise their voices to the accompaniment of the music, and sing very melodiously Samuel Longfellow's beautiful and inspiring hymn:

"God of ages and of nations,
Every race and every clime,
Hath received thine inspiration
Glimpses of thy truth sublime."

During the singing, no one enters and no one commits the atrocious vulgarity of whispering, much less talking aloud. When the hymn ceases, Dr. Maxwell offers a short, fervent inspiration, you could hardly call it a prayer, for it does not at all resemble the ordinary prayer one is accustomed to hear at religious gatherings in which the Almighty is informed of what He is and told how to act for the good of the Universe. An act of trust would better describe this helpful utterance, which harmonizes the thoughts of all present and so unifies the feeling of the room, that a stranger entering could not but be impressed with a delightful sense of *one accord*. After this exercise, a young lady with a pure, cultivated voice sings "O, Rest in the Lord;" during the solo, breathless silence pervades the apartment, and by due attention to these opening exercises, all minds are attuned for the instruction which is to follow. The door which has remained closed during the fifteen minutes occupied by the two musical selections and the aspiration is now opened for a moment, and a few late-comers quietly slip in and occupy seats at the back of the room. No one embraces them or makes himself officious by turning round to stare, and as noiselessly as he had opened it the page whom our readers have met before, closes it again, and listens as attentively as any one to Dr. Maxwell's clear and forcible reading of the 44th Chapter of Genesis, which contains the singular story of the placing of Joseph's divining cup in the sack of his youngest brother Benjamin, and the consternation occasioned by its recovery in such a place.

For the benefit of the new-comers Dr. Maxwell reviewed briefly the events of the preceding chapters which had formed the basis of past lessons, and then went on to explain the divining cup and its use among the ancients.

"Cup-bearers," said the Doctor, "were very influential persons at oriental courts; to be the king's cup-bearer was to hold an office of peculiar dignity, for the sovereign's cup was not simply a vessel out of which he drank, but one by means of which he divined."

Reading an extract from Theophilus O'Hague's "Mysteries of Egypt," he proceeded as follows, almost in the words of the writer whom he quoted: "Wine, in the days of old, as drunk in palaces by men of renown, and in temples by participants in the mysteries was freshly produced just before it was partaken of; rich, ripe clusters of the choicest grapes were brought, fresh gathered from the vines; the juice of these was squeezed into a golden, and sometimes into a crystal goblet; cups of gold denoted the civil

rank of those who drank from them. Crystal vessels were for the use of seers or those possessed with the faculty usually called *clairvoyance*. As the juice of the grape in the crystal cup was held to the light by the cup-bearer who knelt before the throne on which the distinguished sage or sovereign sat, the great master would often see and describe events taking place in all parts of the kingdom, and sometimes in distant countries, and by means of such discernment many impending catastrophes were warned off, for this fore-knowledge did indeed enable the wise men to make provision against being surprised by enemies, and also by this means did they prepare themselves to meet on-coming storms; foreseeing the approaching agitation of the elements the diviner would cause knowledge to extend through the empire in obedience to which, military preparations would be made against foreign invasion; vessels, moreover, would be detained in port, as heavy gales and angry seas were foreseen.

"So pacific in result was this most hallowed divination that when the spies from neighboring countries came to see how the land lay, they reported the well armed condition of its inhabitants and through these tidings many premeditated wars were nipped at their commencement. The crystal cup of divination was moreover, employed in courts of law, or rather, in the Supreme Court, where a great and mighty master presided, and his verdict was invariably correct, for a most excellent spirit of wisdom and prophecy doth animate those who were called gods, and these were none other than the enlightened ones or *illuminati* who had by dint of much cultivation of the soul and subjection of the flesh, rendered their inward vision clear so that the secrets of nature were revealed to them."

Continuing for some minutes in this strain the author proceeded to point out the difference between hallowed divination and *necromancy*, the latter a disgusting and forbidden rite being performed with a dead body and amidst scenes of indescribable infamy.

"To place the divining cup in the sack of his youngest brother, was Joseph's method of testing and proving to the world the fitness of that brother to associate with him in the work of government and direction of the people."

As it was always the object of the leader of the class to call out the opinions of the members, and a discussion invariably took a practical turn, useless controversies of a flaw-picking nature were always avoided. "For," said Dr. Maxwell on such occasions, "we cannot always decide on matters of genealogy when scholars differ widely as they do; and if we could accurately determine the precise time and place of every event of which we read, how much the wiser should we be? I use the Bible not at all as an infallible text book to be accepted as though it were absolutely free from error from beginning to end. I find it however, the most commendable and instructive as well as by far the most easily come-at-able collection of documents extant, in which we may find if we do but search for it, the jewel of eternal truth, deeply buried sometimes, I grant you beneath a mass of legendary lore, but even the most fabulous portions contain many direct allusions to matters of vital moment to us all."

Mr. Toole, who had often conducted a Bible class in his own church at home, listened with ever-increasing wonder to the wealth of meaning Dr. Maxwell extracted from even the hardest and obscurest passages, and not feeling like asking questions himself, he just listened attentively to every word, whether it proceeded from the student or the teacher. What struck him most forcibly was the unusual intelligence and freedom of thought displayed by the very youngest of the girls, who in clear, decisive, and yet modest tones, gave her idea with all the outspokenness of a great divine whose position is so well assured that he need fear no opposition. Some of the members of the class were very near to orthodoxy, others were a little more attached to dogmatic theology than was Charles Darwin; occasionally an admirer of Ingersoll would seek to point out a mistake of Moses, and again an ardent disciple of Swedenborg would insist upon leaving the letter entirely and interpret according to correspondence. What charmed him most was the absolute good feeling which prevailed; not an acrimonious exclamation

was made; persons of the most divergent theories came together and compared notes while Dr. Maxwell always firmly but most good-naturedly held his ground, fortifying his statements not so much by referring to "authorities," as by appealing to the reason and moral feeling of all whom he addressed.

Was Joseph justified in playing a trick upon his brethren? piped the clear treble of Miss Symphonia Delsarte, a young teacher in a Unitarian Sunday-school, delicately clad in snowy muslin with violets at her breast. "Do you think his action in the matter could fairly be called a trick?" responded the Doctor, "It has never struck me as such. Now, I call people *tricky* when they set traps for others to fall into, and take delight in advancing their own personal interests at somebody else's expense. Practical jokes are tricks, any device is a trick which is used as an artifice to beguile the unwary. But I see in Joseph's conduct only a means of hurrying his brothers to a sense of justice and effecting a condition of order otherwise not so easy of attainment. Divine justice is personified in the conduct of Joseph, but his personal conduct to an extent reflects the moral calibre of his age and nation. The lesson we learn is that the wrong-doers suffer, not for their chastisement particularly, but for their best good; thus the sequel to the story proves that the writer's intention was to demonstrate the unflinching triumph of justice."

"But, my dear Mr. Maxwell," broke in the tremulous excited voice of Mrs. Gerald Godfrey Hooper, a distinguished member of Felix Adler's Society of Ethical Culture, "you cannot maintain in the face of what we, alas, know to the contrary; that inquiry frequently triumphs while a just cause is often defeated, that equity on our side always carries us through. My own poor, dear, dead husband lost his life fighting a wrong, and Dr. Alder gave us no comfort at the funeral, but said: 'the event cut him like a knife. Do help us if you can out of this perplexity, you don't know how agonizingly it strains many of us.'"

To this sad questioning, the Doctor quietly responded, "I don't know that I can satisfy you, but I will say just what I feel. This present term of existence is but a brief episode in eternity, sometimes events prove conclusively on earth that virtue is its own reward, while vice is its own punishment; but often I grant you it seems far otherwise."

"Now, I know what you would say just here and that is, that theologians have been telling us for centuries that we must be content to suffer here, and await a reward hereafter, which many of you perhaps think very dubious counsel. Now, I do not agree with either the Catholic or Protestant view of the hereafter, as I hear it ordinarily presented. I cannot believe in the efficacy of 'indulgences,' or in people being delivered from a state of purgation by purchased prayers; nor can I sanction the theory of the so-called evangelical, who tells me, if I take his view of the atonement, and put my trust in the Son of God, I shall be at once in glory after I have laid aside this body. No, nor can I endorse what I consider the errors of some of our theosophical brethren, who speak so much of a separation of principles at death. I am convinced and I have had evidence enough to convince a multitude that this present term of experience, we call *earthly life* is but one link of an endless chain, and that when these bodies fall away we shall simply go on living. I was very pleased to hear Mrs. Catsleigh agree to this at Poodleton Hall yesterday. Very few who call themselves metaphysicians make this plain, Mrs. Eddy is, to my mind not at all clear on this subject and with the exception of some passages in the works of Dr. Evans and Miss Barnett, I have found very little lucidity of statement on this subject. We must try and realize that we do not die and then live again, we simply go on living, and I feel very sure that death is much more an experience of those left behind than it is of those who pass on."

"Now, if we realize that we are precisely the same individuals when we have dropped the flesh that we were before, what occurs to us in one state of existence is just as real and satisfying as though it occurred in another. Let me illustrate: One of us has earned a reward of effort, you are not paid in America, you go to France and the account is settled when you are there; you receive so many francs instead of so many dollars, the amount is

the same in value; it is thus, whether we receive our reward here or hereafter, and my opinion has always been that small results usually follow quickly upon small transactions, while great consequences take longer to become palpably fulfilled."

"What do you think we had better do to cultivate our psychic powers, do you advise us to sit in circles or do you repudiate what is known as mediumship, I think it very dangerous?" thus queried Mrs. Balacava Nelson, a lady of some standing in a well-known Episcopal Church who had been slyly visiting clairvoyants, and lost a little money and got herself sometimes muddled by contradictory communications.

"I think," replied the Doctor, "we should use proper discretion in all matters; I cannot discountenance speech because I try to put down lying and slander. The remedy is not to cut out the tongue, for by so doing, we should destroy our power to speak truly and kindly. Everything is dangerous in the hands of the uninformed and particularly of the unscrupulous. Think of the devastation which might ensue were some of my electrical instruments ignorantly or viciously tampered with. Am I thought to discontinue my scientific studies and refuse to use the electric force which is so mighty both to build and to destroy because danger attends abuse? I think not, for were I to take such a stand, I would but veto every advance in science and lend my influence toward a return to the barbaric chaos of ancient ignorance and right. Now as to the best method of developing or calling out whatever psychic ability any of you may possess, I would say avoid all promiscuous circles, never sit in the dark holding the hands of strangers, and never hold yourselves in a negative attitude of mind ready to be psychologized by any influence temporarily in the ascendant. Go by yourself, not necessarily quite alone, a congenial friend, or a few true, trusted friends may sit together for spiritual unfoldment; but not only is it desirable to conduct things decently and in an orderly manner on the surface. If we desire enlightenment on any subject, you must agree upon what you seek, there must be unity of purpose, and when this is the case you draw to you what you steadily attract, for by the focalization of thought on a given object great results are obtained, this is the secret of divination and while it is not necessary to gaze into cups or crystals, there are persons who find outward aids valuable, as without some such assistance they find it difficult to concentrate their thought. Concentration does not mean intellectual vacuity, quite the reverse, it signifies intense aspiring toward one center so that harmonious influence of thought may reach us from the source to which we look for guidance. Fleeting time again reminds us we must part, for it is 5 o'clock, and punctuality is a virtue at the close as well as at the commencement of our exercises."

"Next Wednesday, I shall pass on to a consideration of 'the many Mansions in the Father's house,' alluded to in the XVI Chapter of the Fourth Gospel, as I find this question of divination in Egypt has brought forth so many enquiries concerning the various states in the unseen world with which we may relate ourselves, I hope our afternoon has been a profitable one to-day, and I am particularly glad, that some of you who are at the Island care enough for these gatherings to cross the water in this hot weather to attend them."

As Dr. Maxwell ceased speaking all present rose and sang a new doxology, in three stanzas, written by Mrs. Finchley and set to music by one of the choir. After the exercises were over tongues began to move rapidly and it was quite another hour before the front door closed upon the latest of the lingerers. No sooner had the last of the company departed, than a sharp ring at the bell, and a loud rat-a-tat-tat on the knocker announced the arrival of Mrs. Catsleigh and Mons. Alphonse, who had been invited to dinner. As not the faintest intimation of "company" had been breathed, and Dr. Maxwell and all his household supposed nothing out of the common, everybody was positively startled to see both their visitors in the most elaborate evening dress; of course, they had come in a carriage. Mrs. Catsleigh looked as though she was dressed for a grand ball, or possibly for the banquet scene in some play or opera.

Quite a considerable portion of her per-

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Life; What is it? What is its Origin, and What is its Ultimate?

(Read before the Psychic Circle of San Jose, by Mrs. L. H. Champion.)

The thoughts presented on this subject take in a vast area of research and investigation. We scarce know where to find a predicate—a priori or first cause upon which to base our superstructure. When venturing upon grounds so diversified in theoretical and speculative unfoldings, we realize the necessity of treading with cautious footsteps, and carefully analyzing the character of the thoughts presented. Many years ago, through the columns of a liberal paper called *Mind and Matter*, under the name of Helen Mar, we presented thoughts upon this momentous subject, in which are embodied much that I will call to your attention this morning. First, we find that every manifestation and expression of nature's divine laws are either Matter or the expression of the action of Matter. We find that all things in the illimitable universe are the results of the active properties of matter. We find that what is termed molecular action, is the force or power that compiles and builds up all the manifested evidences of infinite and universal law, and gives expression to them.

It is a demonstrated fact that every star, asteroid, and planet, have their central suns around which they revolve, and satellites smaller than themselves that revolve around them. It is also an acknowledged fact that each and every star, asteroid, and planet have on axial revolution; this revolutionary action of the innumerable planetary systems is not confined to the planetary system alone, but it is found to be a governing principle or law throughout the infinity of space. As we trace the infinity of the diminution of the spherical bodies, we find that what are termed infinitesimal atoms are governed by the same law, and the minutiae of atoms is not bounded by our physical senses in their comprehension. The divisions and subdivisions are infinite, and entirely beyond the comprehension of man.

But, we find that each and every atom, however diminutive, have central suns around which they revolve, and satellites smaller than themselves that revolve around them. Each atom gravitates to its own sphere of action; it takes on and throws off as much matter in comparison to its specific area as the largest planet, and exerts a corresponding influence in accord with its degree of refinement and etherization, upon every other atom within its radius.

The molecular action in this illimitable universe of matter, is the force or power by which the planetary systems have been built up. The law of attraction and cohesion are constantly adding to their specific area. Attrition is constantly wearing off. These are the positive and negative forces generated by the molecular action in the realm of matter. The positive force is ever rejecting and throwing off; the negative force is ever attracting and building up. By the action of these two forces, the positive and negative forces, an equilibrium is established and preserved. Not a single atom is ever lost. Whatever is thrown off by one body is taken up by another. What forms parts or parcels of our globe to-day, will sometime, in the great infinite future, form a part of another planet.

This law is infinite in its operation throughout all the manifestations of nature. What is rejected by the rose and not in harmony with the demands of its roseate hue and its peculiar aroma, may be in perfect harmony with the demands of the pure white lily growing beneath its shadows, and will be utilized by it through the law of harmonious adaptation and affinity. This is the law of causation, the infinite law of cause and effect acting and reacting, and bringing forth in accord and in harmony, all the manifestations of nature.

We can never work out of the realm of matter; when we affirm that this universe and all that composes it is matter, we are lost in the infinitude of relations and conditions, and know not where to begin to illustrate the principle we would build our superstructure upon. If we turn to the infinite law of causation we find it eternally immersed in an illimitable sea of atoms, entirely dependent upon matter and its molecular action, for every expression or manifestation of its power. If we step out into infinite space to find a basis fact upon which to build our theory, we find ourselves adrift upon the same turbid sea, without rudder, chart or compass. We find that not only the theory we would build is the expression of molecular action in the material universe, but we find that we are entirely dependent upon matter for the elucidation of our idea. If we turn to the future, we find the same illimitable sea of atoms without boundaries or confines upon which we are borne by the tidal wave of infinite activity, that encompasses the all of that, of which we form only an infinitesimal part. We find that all the manifestations of nature are composed of infinitesimal atoms of matter; each atom in itself perfect, each bearing a specific relation to every other atom; each occupying its own legitimate sphere; each performing its own divine mission in the position assigned it by the eternal cause that gave it birth.

The molecular action in the atomic realm, is the force or power that builds up all of the inanimate manifestations of nature. But as inanimate or inert as any

evidence of infinite law may seem, there is not in this illimitable universe an atom of dead inert matter. All atoms of matter are constantly changing their chemical properties. Through the law of molecular action is generated all the forces of nature as well as organized structures. Whether we term these forces occult, odic, psychic, mesmeric, magnetic, electric, positive or negative, or whether they be harmful or beneficial to us, all forces that are found to be active in the universe in which we live, move, and have our being, are expressions of the active properties of matter. For every scintillation of positive force there must be a corresponding scintillation of negative force, in order to keep up an equilibrium of forces, as well as an equilibrium of manifestations outwrought through the action of infinite law.

In our presentation of the molecular action in the universe of matter, we have given the force by and through which all organic structures, all animate and inanimate forms and manifestations are built up, and all the forces of nature are generated. But what of the life, the energizing force that is expressed in all the presentations of animal and vegetable productions? We have told you of the positive and negative forces generated by the active properties of matter. By a conjunction of these forces of the positive and negative forces, or, what is more familiarly known to us as the male and female elements, the germs of the divine principles of life are created. Without this conjunction, without this positive contact or alliance of the positive and negative forces or elements, there never would or could be an expression or manifestation of the infinite spirit of life. The molecular action in the universe of matter in and of itself does not generate or create the life germs. By it, is generated the positive and negative forces through the conjunction of which is created, generated and produced the divine principle, or germs of infinite and universal life.

The molecular action in the atomic realms is ever building up new manifestations of its power, and the conjunction of the positive and negative forces gives to them the expression of life. By life we mean that energizing force that embodies within itself an unfolding power of intelligence, and of reproduction that is expressed in all sentient organic structures, and that we see expressed in the animal and vegetable kingdoms.

It is an admitted fact in the realm of scientific investigation, that the globe upon which we live was many centuries reaching a condition to generate and sustain vegetable life on its surface. Many more centuries elapsed ere the atmospheric conditions or elements, generated or sustained animal life, and thousands of centuries more swung by on the ponderous wheels of time, before the conditions were adapted to the creation of humanized organic structures, called man.

The positive and negative forces of nature are coexistent with all matter throughout all space. Scientists claim to have proven that there is no such thing in this sphere, as spontaneous germinations, expressions or manifestations of the life principle. They claim that each and every expression of life either animal or vegetable, whether birds, beasts or insects, oak trees, roses or lilies, are dependent upon germs or seeds of the same species or genera. We think that every evidence in nature asserts to the contrary. New combinations of elements and the refining and etherizing results of molecular action, and the conjunction of positive and negative forces that are co-existent with all matter, there is constantly being built up, generated and created new manifestations of the divine law of life throughout the illimitable Universe.

When we say that each and every manifestation or expression of life presented to our observation was dependent for its first expressed evidence of the energizing principle, upon a seed or germ deposited by a previously developed manifestation of the same type or species, we lose sight of the infinity of the law of cause and effect from whence all the manifestations of nature derive their forces and their expressions. It is incomprehensible to many that an oak tree should exist before the development of an acorn to germinate and produce it. It has been proven by many evidences in nature, that from a differentiation in the combination of elements, different chemical properties are produced, and from these new species of vegetable life are created. If the infinite law of cause and effect is, and ever has been, so potent in generating new manifestations of its power in the vegetable kingdom, why should it not be equally potent in bringing into conscious existence new manifestations of animal or insect life. We cannot accept any theory that confines the operations of infinite law, to the effects that are before us. We affirm that all the laws of nature are infinite in their operation; and, that whatever force or power produced the first expression of vegetable life, the first tree of any type or species, the first plant of whatever species, the first fish, bird, beast or insect, is as potent to-day, is as active at the present time as when through its operation it projected into objective form the first primal manifestation or expression of its power.

In presenting the law of molecular action in the universe of matter, we must divide the atomic realm into two spheres, each possessing different degrees of refinement. The atoms that enter into and build up individual spiritual intelligences, have become more refined and etherized through the molecular action in the material universe, than the atoms that enter into

the physical manifestations of this infinite law, and we term them cosmos; and the realm in which they are generated we call the cosmic realm. We affirm that when matter becomes in nature, character and degree of etherization so refined that it enters into the highest created evidences of infinite law, forming and creating the spiritual essences of the universe; when it develops mind, and all its adjuncts, expressing intelligence through every avenue, and holds in abeyance all the sentient nervous functions of the physical world, we denominate it, the cosmic realm of matter. The atomic molecules are those atoms of matter that form the basic foundation of the creative force in the physical realm or sphere. Those are the molecules that have not reached a degree of refinement and etherization necessary for an expression in mind, soul, or spirit.

The forces or elements generated in what we term the cosmic realm, are the forces that create, generate and express, through matter in its diversified forms the active, energizing principle or divine law of life. They are the forces that express themselves through forms that embody within them those elements and essential properties that are indigenous to an intelligent intercommunion of soul, that are indigenous to a spiritual unfoldment, and an intellectual development. As we have said before, through a conjunction, through a positive contact of the positive and negative forces generated in the cosmic realm, there is created the germs of infinite and universal life.

All of the active energizing forces of external nature are necessary factors in building up from these germs of life every superstructure that holds within its grasp the infinite possibilities that time has to bestow. Every manifested evidence of creative force or energy, every expression projected into form through its action takes on at the time of the conjunction of the positive and negative forces, the form, features and expression mapped out by the external environment, the physical conditions, and magnetic and electric forces that are pregnant and pre-eminently active; then, and during the gestating process, by which the whole superstructure is built up and projected into outer or physical form. Following the pathway trodden by the manifestations of the divine laws of life, we find them all just and legitimate expressions of the causes operating to generate them; we find them in perfect harmony with the immutable law of cause and effect; we find them all perfect in the degree of their unfoldment; we find all things knit together as one in the relations and conditions of infinitude; we find all things divine in the realm of causative unfoldment; we find that all manifestations of the divine law of life have been outwrought by the same causes operating; we find that every expression of the life principle, as an individualized spiritual entity, by the infinity of the power that projected them into being are infinite, and partake of all the properties and attributive characteristics of the source from which they emanated. Having learned this much we have the key to the ultimate of all manifestations of the divine law of life as far as the mind of man can trace them. As we cannot comprehend infinity, we had better swallow creation in homeopathic doses or by degrees. Throughout the infinitude of relations and conditions, all nature and her expressions are attuned in a divine harmony. Through the law of causative energy, all manifestation of infinite law are being borne onward and upward to greater degrees of refinement and etherization, to greater degrees of intellectual power; we find grander unfoldments spiritually; we find greater symmetry, perfection and beauty than in the past, upon this sphere or plane of existence.

All expressions of nature are conceived, gestated and projected into life by the action of the same immutable, universal and infinite laws. All are governed by the same laws operating, and are subject to the same law of growth and development from the opening to the shutting of the flood gates of physical expression, from the incipency of the creative energy or life principle to maturity, and from maturity to decay; to the time when nature refuses to honor the drafts made upon the storehouses of infinitude; when the law of relation and conditions sweeps with a relentless hand, the checker board of life, and Death claims the physical tenement, that is no longer fitted for the indwelling of the conscious spiritual entity. Freed from its physical environments on this plane of existence, the spirit is born into a higher sphere, into more refined conditions, where there are many dwellers in the temples of the living God. But there, in the spiritual spheres, as they are termed, we find that all things are the results and expressions of the action of matter; we find everything as natural there as here; everything is as tangible to all our senses there as here; we live as natural lives there as here. The same emotions that were active during our lives here, are in active operation there, and we possess the same characteristics there as here; we possess as tangible, physical bodies, and are governed by the same laws there as here. The fact that mankind lose sight of the infinitude of relations and conditions, is what gives rise to misconceptions upon which theories are built, that are not in accord with infinite law and order in the realm of causation. Through the molecular action in the illimitable universe of matter is built up and presented in organic forms, all that we can see, all that our imaginations picture, or our fancies portray. Our ideas are generated by it, all we know or ever

shall know, all we are or ever shall be is dependent upon it for expression and presentation. It is the great eternal and universal cause that projects and propels all things. It is the origin of creative force and energy, the God of the universe, the law that governs all, the totality of all that can be conceived of by mortal or spirit. It is the Creator and Ruler of the illimitable universe. Through it all the expressions and manifestations of infinite law have been outwrought. All manifestations are in perfect accord with the cause that produced them, and are all legitimate expressions of the source from whence they emanated, and definite reflexes of the conditions surrounding, moulding and developing them. But as all conditions and relations are working out of darkness into light, out of ignorance into knowledge, out of doubt and stupidity into truth and demonstrated facts, we cannot live, move and have our being in the universe, and not be a participant in its refining etherizing process. From ignorance, doubt and distrust is outwrought all knowledge. From the presentation of startling ideas thought is born. Thought presents convictions, and from convictions, conclusions are deduced. And we hope that the views presented to you this morning, may not fall lifeless, but will awaken into activity a consciousness of the infinite possibilities that await our spiritual unfoldment in the illimitable future towards which we are all tending.

(Written for the Golden Gate.)

From Santa Barbara to Summerland.

BY DR. A. B. WYBROUTH.

The trip from the Channel City to the new colony of Spiritualists, in Santa Barbara County, may be easily and pleasantly accomplished by various modes of conveyance. The railroad affords the most expeditious method, but the journey will be more thoroughly enjoyed, if undertaken in a carriage, or on horseback. And here it may not be irrelevant to remark, that many young ladies and gentlemen in Santa Barbara, daily indulge in the healthful pastime of equestrian exercise. Pedestrians will find the excellent county road well adapted to their purpose. I can testify to the truth of this statement from my own experience, having walked the entire distance on Wednesday morning, March 20th.

From the centre of Santa Barbara we pass down State street, the principal avenue, which is famous for its smooth asphaltum pavement. We soon reach the enclosure of the Pavilion, where Evangelist Moody, recently held revival services. A detour toward the mountain range is next in order; and we then turn easterly, into the Carpenteria road, which leads directly to Summerland. Large plantations of pampas grass may be seen along the route. In the cultivation and sale of pampas plumes, Santa Barbara has established a unique and profitable industry. Near the city limits we pass Santa Barbara Cemetery, a beautiful enclosure, of about seventy acres. At this point a northerly road leads to Montecito; our course continues onward, toward the rising sun; now and then we cross a bridge, under which a foaming mountain brook runs swiftly toward the ocean. Nearly the entire distance, the railway runs between the county road and the channel shore. In some places the Pacific billows almost reach the railroad embankment.

While sauntering along at an easy pace, I met three Spanish gentlemen, one of whom courteously accosted me with "Buenos dias." Several fine ranchos are located on either side of the avenue. Soon we approach Ortega Hill, and pass the charming valley, in which is located the hospitable mansion of Mr. H. L. Williams.

Climbing the hill, a most delightful prospect lies before us on every side. On the right hand, far below, the deep blue waves of the Pacific Ocean sparkle in the sunlight. The channel islands calmly repose in the distance. The largest and most prominent of them is Santa Cruz, or the Holy Cross. The cross, as an emblem of self-sacrifice, was revered long before the Christian era, not only in Palestine, but in far distant lands.

Across the valley, on the left, are the grand and rugged heights of Santa Ynez range. At the foot of Ortega hill, in the foreground, is the sunny plane of Summerland. The atmosphere in this lovely resort is remarkably clear and balmy. The ocean breezes are exceedingly mild, and yet exhilarating. As a retreat for persons in delicate health, I have never seen a more promising location than Ortega hill and Summerland. When I left Santa Barbara at an early hour, a chilly wind was blowing steadily from the ocean. On returning to Santa Barbara at noon, the wind had not entirely subsided. At 10 A. M., in Summerland, the contrast was very noticeable. Perhaps the weather was unusually favorable on the occasion of my visit to Ortega ranch; but the facts, as carefully observed, are stated with the utmost sincerity.

Mrs. L. Wright generously entertained me at her pleasant home, and kindly pointed out the various objects of interest in the neighborhood. At the moment of my arrival, the steamer Los Angeles, was sailing by, at full speed, on her regular voyage northward. If the angels are specially attracted to the most beautiful portions of this terrestrial globe, their visits to Summerland will not be few nor far between.

SANTA BARBARA, Mar. 21, 1889.

(Written for the Golden Gate.)

Why are They Neglected?

BY MORRIS S. LJOEN.

You pick up a spiritual paper, look over its editorial page, and usually the first thing that greets your eye is the announcement that some old medium is in need; you throw down the paper, partially through disgust, partially through thoughtlessness.

Perhaps you are sitting in a large easy chair before an open grate, the glowing of the coals, the murmur of the children's voices as they gleefully play in happy harmony upon the floor, seems distant to you. You have had a reasonably happy day; some bad bills you thought lost were unexpectedly paid, and you have altogether a better opinion of humanity at large than you had this morning, but there is that tiresome paragraph again; another medium in want. "Great God, will they ever be satisfied?" Your wife looks up from her sewing; from the stitches that her very life seems wrapped up in; from the dreams she has for the future of the wearer of the garment that has made her so unusually silent this calm evening—the one she is planning for, a bright little two-year old, has left his little sisters and brothers and stands at his mother's knee, looks wistfully from mamma to papa. But his mother heeds him not now, she is absorbed in the unusual look upon her spouse's face, his unprecedented action in dashing the well loved GOLDEN GATE upon the floor, distresses her, she knows not why.

She places that gentle restraining hand upon your arm and asks: "What distresses you, what have you seen that you do not like? I was so happy thinking of the time when our dear little Paul should sit by his fireside; when we, in peaceful old age can sit and gaze upon our grand-children, safe in the assurance that the world is better for our having lived in it." His face changes somewhat in its expression, and he sternly takes up the discarded paper, picks out the offending paragraph and hands it to her.

She reads it slowly, but as she reads her face grows troubled, but gentleness steals from her eyes until he can bear it no longer, and turns his eyes away. She breaks the silence as she nestles little Earl, who has improved the opportunity by climbing into her lap, by saying: "Yes, alas, it is hard, after being the foot-ball of both spirit and material worlds until their physical strength fails them, and they can no longer please test hunters, they are left to starve or beg."

"Wife, your words cut me to the heart; they reproach me; I have never looked at it in that light, I have looked upon them as too many men look upon those they for any reason pay money, as servants or as slaves."

"I have seen instances in almost every spiritual paper, I read of some one who I have known as a truthful, honorable person, and as a good, fit and able instrument for the angel world, and when in after years I have seen these people applying for aid, I thoughtlessly blamed them for their misfortunes instead of aiding as I should have done."

"And there is no case that appeals so strongly to my sympathies as that of Warren Chase of Cobden, Illinois; a man who, long before the advent of our glorious philosophy, worked for humanity without money and without price, and up to the present time, has traveled and worked in and out of season for the elevation and civilization of his fellow-men. Yet, in his 73d year, he has to beg for a paltry five hundred dollars to build himself a cot to lie in when his grand old spirit leaves this cold, cruel and heartless world, not to rest in idleness, but to carry on the work that he has so nobly begun and ably carried out."

His wife looked up into his face, while he, somewhat abashed, and not knowing exactly why, averted his eyes, then she laughingly said, "I was not aware that I was so fortunate as to have an inspirational speaker for a husband; pray keep on, do not let me interrupt the control, but if you have finished, would it not be a good way on materializing your ideas and in part atoning for your past negligence, to get a money order and send at least the amount that you were so unexpectedly paid to-day, and in the future always speak a kind word for every medium you know to be true, and never neglect the old and tried, even if they be not quite so sensational as the young who pose as the great I am and regale you with the latest gossip, charge you two dollars for it, and call that a sitting."

"And furthermore, Warren Chase is not the only one. I will not particularize, but when you see in a paper like the *Banner* or *GATE*, that some one is in need, you can know it is a worthy case, or the paper would never indorse them."

But a better way would be for our Spiritualists all over the world, and our societies in particular, to see that no medium should suffer, whether old or young, who is endeavoring to aid the spirit-world and humanity.

If Spiritualists would only realize this, we would have to blush much less and feel freer in mind than we now do. But until men and women will give the same attention to organizing and directing spiritual societies that they give to private concerns, I am afraid we must suffer, and these calls increase instead of decrease.

The man without an idea has generally the greatest idea of himself.

From The Sun Angel Order of Light.

[Written for the Golden Gate, through the mediumship of Mrs. E. S. Fox, for the Order of Light, by one of Saidie's Band in the Higher Heavens.]

Saidie delegates one of your number to send to each brother and sister of our heaven-born Order, the greeting of a loving heart, with words of wisdom and of cheer. With many of the present workers of our Order, Zenobia and her own have been associated for ages. We have walked side by side; our paths have crossed and recrossed during the winding ways of time, and Zenobia now hovers near many who feel her presence, and yet cannot define the inner emotions of soul prompted thereby. To many a sister Zenobia comes as of old, with the love and memories of long ago, and would cast before the mind loving symbols, which would revive days of yore, and bring to your soul memories which would brighten the pathway of life. Dear ones linked together by the golden chain of love, be glad the light of yon bright spheres and of our far-away homes shines upon you now. Be glad that the Temple of Truth is being erected in your earth-land, for earth-hearts have need of its glorious light, its blessed truths. Zenobia recalls with a gleam of joy, far away times of brightness and peace; how these filled her life with enduring good; and she also recalls with greater soul-felt gladness the time when, with others, she came earthward to gain through experience, the grand lessons which lead to perfect unfoldment. From the spheres it is grand to watch the unrolling of Deific Law, to see the onward march of Progress, and mark the gradual decay of the power called lesser good, as it fades away, and in its place the light of a new life appears. Like the culture of flowers, the rose nature produces, becoming, through development and growth, in time, the beautiful, perfect bloom, resembling those in our own garden in the land beyond.

This Law of Divine Love leads from the most lowly estate each child of the Infinite, through the trackless fields of time, continually gaining something, which in time, will give to the soul the power to open wide the gates and enter the Golden City of all hope, expectation and promise. Looking back o'er the ages we may see how the Law of Love has given to mankind of the very essence of life, and yet the seas have been rough, paths thorny, storms have been met which threatened to overthrow all that even angel love was able to do.

But the earth, angel-watched, has ever received a baptism from the higher spheres. Those who were of our own band in the ages past, have been kept and guided by the same love that watches o'er and guides them still. There have been times when our powers seemed ready to faint by the way, and at such times our loved Mother, Saidie, ever tenderly watchful of our higher interests, has planned a restful journey to a home where unfoldment would open before us a palace of Peace and Rest, in which we might dwell for the time, gathering up the wasted energies of soul, gaining strength for a new conflict, in which, as newly recruited soldiers we might engage with new zeal and added courage. Such experiences are bright memories within the soul; they serve to link us all together more firmly in the work before us. Of that work Zenobia would speak to the heart of each brother and sister engaged with her and with the exalted band in the higher heavens. Our knowledge has but opened its doors before you; in its inauguration you have met much of opposition, and will still meet more. The unthinking multitude are not ready yet to receive at their full value the gems of truth angels lay in your hands.

Be never downcast, nor grow weary in trying to light extinguished soul-lamps; but cherish your own gems as of the highest value, giving freely, but wisely withholding from the unthinking mass. Zenobia sees among the would-be teachers of humanity on both sides the river of time an element of discord and strife, which, like the wild simoon, would sweep o'er the fields where Saidie has sown the precious seeds of truth, destroying if possible, its very root. And she would say to each one, in the language of one of our risen ones: "There is a power with which the Storm King dare not cope, and that power angels call unfoldment."

Let the storm of lesser good sweep o'er the land with all its fury; be ye armed with the strong powers with which the Great Spirit of All Good will arm and clothe his children, that of spiritual unfoldment. Then are you ready to meet any and every emergency of life with a calm dignity, insuring success. Saidie and the band who work with her, can give light to the world which will shine upon the pages of your histories, revealing the who and when. For spirits have incarnated and left their names engraven upon the rocks of time, of whom the world, with all its recorded wisdom, has very meager knowledge. Who were the grand masters of art and music that have blessed the land? To whom is this world indebted for its wondrous store of knowledge, think you, my brothers and sisters in the Order of Light? Not for nought have we opened the doors of our own school of Light, not for nought are our own dear ones receiving the baptisms of our love, and giving themselves to us to be taught that they may give to the world. Ye who stand near the ever flowing fountain, receiving from angel hands the cup o'erflowing with the nectar of life, your own hearts shall

receive unstintingly the blessings therefrom, for the spray from the fountain shall fall upon heart and brain as refreshing dew upon the upturned chalice of the thirsty flowers.

Zenobia blesses each one with the fullness of her glad heart, made glad by the benedictions which have fallen earthward, and with a rebound again blessed her very soul. Many guardians are happy with her, may many more receive like gladness.

Make Saidie's heart glad, each one who receives from the bounty with which her love blesses mankind, and if angel love may not at once renovate hearts and make happy homes, they are working for this, and the future alone will tell to what purpose all their toil. Be cheered, ye workers, ye dispensers of light, and the angel host will ever surround you as a wall of living light. Accept with these words, the love and blessing of ANGEL ZENOBIA.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

"Death Blows."

Editor of GOLDEN GATE:

Death blows are just now falling on Spiritualism thick and fast. There is seemingly a united attempt of its theological, scientific and other enemies to snow it under. Professor Huxley has thrown the weight of his opinion against it. Mrs. Fox-Kane, one of its earliest adherents, denounces it as a towering fabric of iniquity, rotten to its foundations, built and sustained by fraud. Mrs. Carrie Sawyer, a materializing medium, has consented to give public exhibitions of the "way it is done," and so it goes.

To an ordinary reader these repeated exposures will possibly be conclusive evidence; but to an investigator, a Spiritualist, they have no effect. I have patience with a man who acknowledges the phenomena, yet tries to find a materialistic explanation, but none with one who flatly denies the whole thing. With such a man it is not worth arguing, as by his statement he brands himself incompetent to discuss the question; Spiritualism will outlive this death blow as it has many others.

The thing is too clearly demonstrated to fall before such puny attacks. It has got far beyond the influence of any single clique or group of persons. It extends the length and breadth of the world and has right here in San Francisco its habitation in places people little think of. It numbers among its adherents, thousands and tens of thousands of cultured people, of practical business men, clear-thinking scientists who cannot swallow the orthodox dogmas and absurdities of revealed religion. To this class belong Professors Hare, Crooke, Wallace, Elliot Coues, Zollner and hosts of others, forming a formidable collection indeed.

On the other hand this class is outnumbered by thousands of ignorant, credulous minds, always on the alert for materialization parlors and dark seances. It is his class that is the bane and curse, the riff-raff of Spiritualism. To them belongs the Spiritualism attacked daily in the papers. Exposures of palpable frauds have no effect on them. They are incapable of separating the wheat from the chaff, of judging between fraud and truth, and the world judges the whole class of Spiritualists from this effeminate part. The higher Spiritualism, the Spiritualism of the family circle, of the cultured and of the earnest investigator, is as different from the other as is black from white; they will not mix, or come in contact; one is of the earth, earthy; the other of the heavens, heavenly; one is fraud the other is truth; one a curse, the other a blessing.

Now to Mrs. Fox-Kane. Mrs. Fox-Kane admits that she has been aiding and abetting; nay, taking an active part in furthering a gigantic imposture for forty years. That for forty years she has been imposing on the credulity of the widow and the fatherless; that for nearly half a century she has been engaged in foisting on the public, a swindle absolutely unparalleled in the breadth and extent of its operations, a fraud dealing with the most solemn realities of our being. If such be really the case we are sorry for her. She explains the whole by, muscular contraction, etc. We want to say right here that Mrs. Fox-Kane knows better. She cannot help it.

Does Mrs. Fox-Kane really believe the phenomena is really produced by muscular contraction? Most assuredly not. What influences have been brought to bear, we know not, but one thing we do know, and that is, that no one, not even Mrs. Fox-Kane, can have witnessed the phenomena for half a century and then know it to be fraud. Away down in her heart she feels the fraud hypothesis will not answer. Whatever it may be, the cry of fraud can throw no light on it, and to offer it as an explanation is to insult intelligent people. The only effect of such an outcry is on the Talmage and his flock who gladly welcome such an assault on so dangerous a rival to their Holy Trinity; but to careful investigators and Spiritualists it has no effect.

They know that as far as it is possible to know, the facts of Spiritualism are facts; as far as human reason can confirm, the Spiritualistic theory is confirmed; as far as intricate and methodical research can verify, the theories of Spiritualism are verified, and knowing this they rest contented, invulnerable to sneers and jeers of ignorant and bigoted enemies.

ANONYMOUS.

Best Locality for Consumptives.

[Written for the Golden Gate.]

BY DR. JOHN ALLEN.

After more mature consideration, I wish to say a few words in regard to a sanitarium. The project of that at Ortega Hill is no doubt a grand one for such as are in need of such a place where they can have the benefit of hygienic living, the most favorable climatic conditions, as well as progressive and congenial associates. Physical health and spiritual growth would be greatly promoted. There is no doubt that the climate of Summerland is most favorable for four-fifths, perhaps a larger proportion, of invalids, people of advancing age, and others from East and North who wish a Winter resort. But for the other fifth of consumptive diathesis, it is clear that it would not be favorable on account of the too fresh sea air. I do not claim to be an authority in this matter, but have had experience and observation that may be of some value. Twenty years ago I was not expected to live but a short time, as many Spiritualists know. I traveled over much of the State, lived a month at San Diego, a month at Grass Valley, one Winter at Columbia, Tuolumne county, and tested other places, and finally came here, where I have continued to utilize the body up to the present time. I think if I were to attempt to reside immediately on the coast, the sea air would develop bronchial consumption.

What is required for this class of unfortunate is a location from ten to twenty miles inland, where the air is dried and warmed before reaching it. Escondido, Poway valley, or El Cajon, all in San Diego county, present these conditions. If some land owner or capitalist would furnish a site for such a colony, town and sanitarium, where liberals and Spiritualists could find congenial associates, it might prove of great benefit to sufferers. Not only the best climatic conditions are required, but also pleasant associates, and out-door occupation. Many occupations could be made profitable, but fruit growing would doubtless be the leading industry.

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The truth can only be one. The truth never changes; but we ourselves change, and as we change so changes our aspect of the truth.—Frank Hartmann.

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SATURDAY, MARCH 30, 1889.

EDITORIAL FRAGMENTS.

The world wants level heads in religion as well as in the business affairs of life. Fanaticism and bigotry are as much out of place in the one as in the other. It wants a religion of honesty in trade, and gentleness of conduct in all the relations of life. It wants a religion that will "sit down" on all manner of gossip and scandal, and make the good name of a brother or sister as sacred in their absence as in their presence. It wants a religion of generous impulses and good will; one that will not hesitate to do a kind act to an enemy; one that will never betray a friend! It wants a religion of "cleanliness, inside and out"—a religion of health, and pure air, and wholesome dress and diet. It wants a religion of sunshine and good cheer—a religion of love, in its broadest, holiest and purest sense. In short, it wants a religion of common sense. With a good supply of this kind of religion on hand no one need borrow trouble of the future, or lay awake nights mourning over his sins.

The acquisitive faculty in human nature, though not the highest faculty, nevertheless has its uses in the world's unfoldment. It is through this that the Infinite Spirit works to mighty ends. The rich man, whose heart has not been corrupted by his riches—and there are many such—becomes a vast storehouse of golden opportunities for the uplifting of humanity. It is through such means that universities are founded, great libraries established, and noble charities upheld. It is also by the aggregation and disbursement of the world's surplus wealth that mighty enterprises for the advancement of civilization are founded and fostered—railroads, spanning continents; lines of steamships, crossing every sea. Not ours to condemn the acquisition of wealth, except when perverted to ignoble uses. The pressure of modern thought in the direction of the brotherhood of man, and the common needs of an undeveloped humanity, is telling in this as in all other human affairs. The time is coming when a man will be ashamed to die possessed of great riches.

One of the weakest charges ever made against Spiritualism by the Christian world is that it is not respectable. True, it has no elegant churches, with softly cushioned pews, inviting the worshiper to dreamy devotion. It is wanting in most of the appliances of ecclesiasticism,—in theological seminaries, in orders of divinity, in Conferences, and General Synods. But then, in its earlier history, Christianity was entirely devoid of such things. It wasn't even respectable! Jesus himself was looked upon by the Jews as a vagabond sort of a character, who fellowshiped publicans and sinners, and made himself very obnoxious to the prevailing respectability of his day. And so we ought not to shrink from the charge, but we should meet it by showing that we have a higher standard of respectability than that which judges a man by outward appearances. If a belief in Spiritualism brings comfort to the sorrowing wife or mother in the hour of her despair—when death has sealed the lips of her idol,—as we know it does, we will not trouble ourselves about its lack of respectability.

"O, if I were only rich!" sighs an over-burdened soul at our elbow—over-burdened with poor health and physical inability to struggle with the great competitive world, where the strongest come off victorious, and the weakest go to the wall. Have you counted the cost of riches, dear lady,—the care, anxiety, and above all, their crystallizing influence upon all the finer qualities of the spirit? Why, there are rich men and women in this great city, whose hearts are as barren of generous impulses, and whose lives are as empty of noble purpose, as though they had been made of brass. Would you exchange your own warm, generous nature, though humble and empty it may be of this world's wealth, for the possibility of becoming like one of these? But we know it is not riches your heart pines for, so much as for a reasonable competence. How to be happy without even a competence, is the spiritual problem you should seek to solve. And one may be

very happy in poverty if one only knows how. We read of one of old who "had not where to lay his head," yet he could teach us all lessons of contentment and true happiness.

"We want you to come up a little higher," said a good Theosophist friend to us the other day. Ah, but, we replied, there is such a thing as getting above and beyond the reach of the great pleading, plodding heart of humanity. There are all grades in life's great school. The primary is the basis of all education, all culture. We cannot ignore that. We print and preach for the many—not alone for the few. Already some complain that they cannot comprehend the teachings and claims of our Theosophical correspondents. We spread a table of choice viands,—of "milk for babes," and stronger food for the older grown—of "signs and wonders" for those who require it, of fragments of philosophy for speculative minds, of grains of golden wisdom for the highly unfolded. Reach forth, dear reader, and help yourself. Select that best suited to your taste, and don't complain. You cannot convert a skeptic to the truths of Spiritualism without first demonstrating the fact of spirit existence. But once converted, we would lead him onward and upward into the higher and brighter realms of our beautiful philosophy.

How soft and beautiful on this glad Sunday morning (the hour we give to these fragments), the sunlight gilds the green hills and fertile plains with its golden glory. The air is soft and balmy as the breath of love, and the sky, with its gentle wings, seems to brood the earth with infinite tenderness. What an impartial friend is our good old Mother Nature. She has the same smile for the just as for the unjust. Her soft air kisses the feverish brow of the misguided one just the same as it does the rosy cheek of innocence. She never scolds, or complains, or condemns; but is ever inviting her children into the better ways of life. See ye not, O mortal, the loving hands down-reaching from the bending skies, to draw you closer to the heart of Infinite Love? Heed ye not the "line upon line and precept upon precept" of her many teachings? She does not tell you that by any vicarious process you can escape the consequences of your sins, but she would have you live the true life, that your spirit may be free from the scars of sin. Who can not draw from earth, air and sky, on such a glorious morning as this, an inspiration prompting to a better and higher life.

We believe in making Spiritualism a practical means for the betterment of the race, and that by methods of its own. Shall we have our theories of life and duty, and then indifferently permit other theories to dominate the world? Shall we have no schools of our own, no public charities, no schemes of co-operative labor, or finance, or trade? Shall we spend the day in open-eyed wonderment of the "manifestations of the spirit," until the night cometh on and finds us with our tasks all unperformed? Spiritualism is no longer a mere question of phenomena. It has outgrown its baby clothes. The sensible world concedes that it is not all a trick—that there is some good reason for the belief of its millions of votaries. It is high time that we did something more than talk—that we garnered our sheaves, and reaped the reward of the harvest. What can we—what should we of the Pacific Coast do? We can erect a temple in San Francisco, with lecture halls, a college of psychical research, a publishing house, etc., for the dissemination of our truths. To do less than this is to blazon our weakness and indifference to the world. Come, friends,—ye who have learned that there is no death,—let us wake up to a realization that we owe a duty to our Cause.

WASHINGTON HALL.—The meeting at Washington Hall, last Sunday evening, was well attended, nearly every seat being occupied. It was an evening with the spirits. Mrs. Clara Mayo Steers and Mrs. Ladd Finnician occupied the platform the entire evening to a highly appreciative and intelligent audience, with a manifest deep interest and perfect satisfaction, convincing all of the sincerity and genuineness of their mediumistic power. We hope to be able to often present to the inquiring and investigating public, such demonstrable evidence of the truth of the spiritual philosophy. Mrs. Muhler, the sweet soloist, added greatly to the enjoyableness of the occasion by her beautiful songs, and the accompaniment of Mrs. Katz, pianist. Next Sunday evening will be the celebration of the Forty-first Anniversary of Modern Spiritualism, and it is proposed to make it a grand occasion by securing the best of talent, and a full and complete program is being prepared, comprising some of our best talent, which will consist of songs, female quartettes, anniversary poem, short addresses, and recitations.

—W. J. Colville will commence a course of instruction in the Spiritual Science of Health and Healing, at Odd Fellows' Hall, Santa Clara street, corner of Third, San Jose, Wednesday, April 3d, at 2:15 P. M. Friends of Mr. Colville, and all who wish to become members of the class, are cordially invited to be present. Opening lecture free. Voluntary collection.

A STEP TOWARDS BARBARISM.

A wealthy Spiritualist of Cincinnati, Ohio, himself a writer of some note, writes a letter to a friend of ours which we have been permitted to read, and which, without using names, we would make the text for a short editorial sermon. Here are the points of his letter to which we refer:

This thing (Spiritualism), came to us without the aid of priests or editors. Both have always been found in the way of its progress. They are more interested in putting money in their purse, than in advocating the truth of the gospel of the after life. I don't like 'em! We must carry Spiritualism into the family circle ourselves. Individual effort did the work in the beginning, is doing it now, and will to the end, if there be an end to progress. Dear old and highly valued friend, put not your faith in editors or platform speakers. The great Cause is making headway in the world through the agency of private mediumship, and well digested literature of physical and psychical phenomena. Neither *scribble editors* nor *platform speakers* can aid or retard its onward progress. Let us work more for the Cause and less for the public eye. Do not encourage the *vampires of the Cause*. It is the intention of our friends in spirit life to spread the gospel of truth into every land.

And this from the author of a book on Spiritualism—a writer whose startling experiences in psychic phenomena have been repeatedly given to the world through spiritualistic journals, he furnishing the copy!

What can the man mean, that he should thus discountenance the dissemination of spiritual truths by means of a friendly press? "We must 'carry Spiritualism into the family circle ourselves,'" he says. Is not that just what our platform speakers and our spiritualistic papers are doing—into thousands and tens of thousands of family circles? If one has a truth to give to the world, why not give it to the largest possible number?

The same argument he offers against spiritualistic papers would apply to the public press generally, and the dissemination of all truth. The natural fruits of such reasoning would be the return of humanity to the childhood of the race—to barbarism.

It can hardly seem possible, in this enlightened age, that any intelligent mind could take such an attitude of hostility to the press. The trouble with our brother is, probably, that, being a man of large wealth and a miserly disposition, and wanting an excuse for refusing all appeals for assistance in behalf of a struggling press to carry the gospel of Spiritualism to the world, he shuts up his purse, and imagines he quiets his conscience with a species of sophistry as false as it is cruel and unjust.

With all his experience and wisdom, this misguided brother has yet to learn his first lesson in spiritual growth and unfoldment. His duty to humanity, to the spirit world, and especially to himself, cannot be thrust aside by any such specious excuse. He should forthwith sound the alarm, that his conscience may not sleep on its post, and the enemy enter and destroy his peace of soul in the coming time.

NO CHURCH ARISTOCRACY.

Rabbi Schindler of Boston, recently expressed some sensible and hospitable views on the rights of pew-renters and church supporters, that ought to be endorsed by every pulpit in the land, that has the good of the masses truly at heart. We quote that portion that we think represents the Christ-spirit in all religions, from Judaism down to modern Spiritualism:

"The Temple or the Church which they support, is not intended for themselves, but for others; that they provide instruction therein, not because they need it, but because others need it; that they visit it, not for the sake of their own elevation, but in order to show others the right way, in order to lead others to the same fountains in which they find truth, in order that they may lend a helping hand to all those who are weak and weary, and struggle painfully along the road. In such a church or in such a temple, there would seldom be a lack of attendance. Not only those who do support it will attend the meetings as friends who are pleased to confer with one another, concerning the work to be done by them during the week, but they will endeavor, through all possible means, to spread their views and to attract exactly those who need instruction most, to those places. They would then be pleased not only to show them to a seat, not only to vacate their own, not only to receive them with warm hospitality, but they would not murmur and complain of the burden that they have to carry; they would not feel as if their contributions were wasted; they would not ask whether the stranger is rich or poor, whether he is intelligent or ignorant, but they would welcome him on the strength of his being a member of humanity.

"This, of course, would be an ideal church, and no doubt many would reject the very picture of it as the wild dream of a visionary; but if in our present age, you do not accept these terms, if temples and churches are not erected for such purposes, then they are superfluous, then you might as well close them, or what might suit many better, transform them into places of amusement, in which every one who chooses, may hire a private box."

Rabbi Schindler is certainly a long way ahead of sectarian practice, if not idea; but we trust he is not in advance of the charity and liberality of our philosophy. It is inspiring to discover such souls, wherever found, as Rabbi Schindler, and his ideal church will yet become a reality, for man is coming into the possession of a broader understanding.

AGAIN.—A good San Jose sister thinks we are "unfair" in not allowing the friends of certain alleged mediums to defend said mediums, through the columns of the GOLDEN GATE, against the charges of fraud laid at their doors. Now it is a principle of this journal to hold all mediums honest until we know, from personal investigation, that they are otherwise. When once satisfied of their dishonesty we have no further use for them, and we quietly drop them. Other investigators may have had genuine manifestations through some or all of these mediums, but that does not change the fact with us. We have no excuse for dishonest practices in mediumship, and no apology to offer for those who indulge in such practices. If any medium thus charged thinks we are mistaken in our conclusions, in his or her case, we say again, as we have repeatedly

said before, that we shall be glad to make the *accusé*, whenever they shall demonstrate to us that we are mistaken, and we agree to furnish them with all proper conditions. They should understand that we are no skeptics in form manifestation. We know it to be a stupendous fact, but we ask to be excused from all trap doors and confederates.

MR. COLVILLE'S WORK.

On Sunday last, March 24th, W. J. Colville gave a very interesting lecture, on "The Father's House with many Mansions," during the morning service in Metropolitan Temple. The music was delightful. Mme. Bishop's solos were exquisite.

Sunday next, March 31st, there will be special exercises, commencing precisely at 10:30 A. M., commemorative of the forty-first anniversary of the advent of Modern Spiritualism.

The following is the order: 1st, Organ Voluntary, Prof. Eckman; 2d, Hymn "The world has felt a quickening breath," Choir; 3d, Invocation, W. J. Colville; 4th, Congregational Hymn; 5th, Address, by J. J. Owen, subject: "Our Anniversary;" 6th, Solo, Mme. Marie Bishop; 7th, Lecture, by W. J. Colville, "The Evidences of Universal Spiritualism, Coeval with Human History;" 8th, Anthem, Choir; 9th, Anniversary Poem, W. J. Colville; 10th, Doxology, Congregation; 11th, Organ Postlude, Prof. Eckman. All the seats are free. A collection will be made to defray the expenses.

On Sunday last, at Metaphysical College, W. J. Colville's lecture on "The Soul and Its Embodiments," was greatly enjoyed by a very large and most attentive audience. The music was a charming feature.

On Sunday next, March 31st, at 7:30 P. M., W. J. Colville will lecture on "Modern Spiritualism, and its Real Influence on Human Progress." An anniversary lecture. Seats free. Everybody welcome.

Special attention is called to W. J. Colville's new courses of instruction on Mental Science and Theosophy. Full particulars and lists of subjects herewith appended.

Do not forget the entertainment at the College, this evening, Saturday, March 30th. It will be a delightful affair; the program is unusually rich and varied. Admission 25 cents, proceeds to be donated to sustaining the good work steadily accomplished at the center.

Everybody who reads this announcement, is invited to the opening of the Alameda Metaphysical College, 1725 Everett street, corner Buena Vista street, Monday, April 1st, at 7:30 P. M. The house is charmingly situated, only two blocks from the Broad Gauge Park street station. W. J. Colville's class lessons in Theosophy will be introduced on that evening to be continued regularly every Monday and Thursday till further notice.

AFTER THE FORTUNE-TELLERS.—The License Collector of this City is after the "clairvoyants, astrologers and fortune-tellers," (the three classes named in the ordinance), to compel them to take out a license, which is fixed by the ordinance at \$100 a year. To this end most, if not all, of the public mediums in this city—some sixty or more—have been notified to come forward and pay up. No genuine spirit medium need have any apprehension of trouble from this order, and if compelled to test the matter can beat the prosecution in any honest Court, and certainly before any fair jury. Take such mediums, for instance, as Mrs. Whitney, John Slater, James V. Mansfield, Mrs. Utter, Mrs. Aitkin, Mrs. Fulton, Mrs. Mayo-Steers, and many others we could name; in no sense are they fortune-tellers, or astrologers; and as for the practice of the gift of clairvoyance, or clear-seeing, you might as well compel one to take out a license for repeating the multiplication table. If the custodians of the law intend to compel our mediums to pay a license for practicing their spiritual gifts, why not include Dr. McKenzie and Sam Jones, and all others who earn their living by dealing in spiritual matters. Let us have fair play.

ST. ANDREWS' HALL.—Sunday evening the controls of Mrs. Edith E. R. Nickless gave a very able discourse from the words, "Know Thyself." All present showed their appreciation of the words spoken, by their undivided attention. The tests which followed the lecture were of unusual interest. Fifty odd descriptions of the departed ones were delineated, to the great delight of those receiving them. Dr. Nickless practiced his gift of healing on several ladies, who expressed great benefit received from the treatment. Dr. and Mrs. Nickless are doing a good work. Next Sunday evening there will be no services at St. Andrews' Hall, as the Dr. and Mrs. Nickless will take part in the Anniversary Service at Odd Fellows' Hall. Mrs. Nickless gives a seance on Tuesday evening at her parlors, No. 108 McAllister street, and on Thursday evening at College Hall, 106 McAllister street. Admission to the latter, ten cents.

EXCURSION.—Concerning our proposed excursion to the new Spiritualist Colony of Summerland, in May, we are not yet "out of the woods." The best terms we have yet been able to make with the Railroad Company is a two-thirds rate,—that is, \$20 for the round trip, exclusive of board and excursion sleepers. The latter would cost 75 cents per day per berth, or where two occupy one berth 37½ cents. If two hundred excursionists can be secured, then we are offered half rates, or \$15 for the round trip. The Steamship Company offer us the round trip, including board and state-room, for \$15, which is really much cheaper than by rail. We are not without hope that we shall yet be able to get the round trip by rail for \$10, in which case we shall not hesitate to go ahead. It would seem to be a wise policy, on the part of the Railroad managers to make extra efforts and concession to build up new towns along their lines, and they may yet be induced to see it thus in this case.

—Paul A. Smith is doing good work in the lecture field in the Northwest. We have most favorable reports of him.

EDITORIAL NOTES.

—The *Banner of Light*, of March 23d, contains a strong endorsement of Summerland by Dr. H. M. Bailey and Abner Rush of Santa Barbara.

—Some writer has truthfully said: "Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation!"

—Bro. Jay Chaapel has leased the Woodlawn Mineral Springs, at Sterling, Illinois—a beautiful Summer and health resort for Spiritualists. We wish him success.

—A letter from Mrs. O. K. Smith, of Santa Monica, informs us that she and two other purchasers of lots in Summerland will build cottages on their lots "at once."

—There will be an anniversary social and dance at Shattuck Hall, corner Eighth and Broadway, Oakland, on Saturday evening, March 30th, for the benefit of Dr. Dyer, the electric healer. Admission 25 cents.

—Dr. Rothermel has returned to Brooklyn after an eight months trip through the South Western Mountains, where he located, by means of his psychometric and clairvoyant gifts, fifty-nine mineral claims, a number of which claims are now being worked.

—Gerald Massey has just met with a sad bereavement in the transition of a lovely daughter of nineteen years. Mr. Massey was in Boston and about to proceed on an extended lecturing tour through this country, when the news of his daughter's illness reached him, and he was obliged to cancel his engagements and return to England.

—Mrs. O. M. Washburn will be happy to receive all her friends at a garden party, at her residence, No. 2728 Howard street, on Friday, April 5th, on the occasion of the anniversary of her 60th birth-day. The Sisterhood of the Seven Links, and the Elsmere Club especially invited. No presents accepted, except love and good will. Reception, from 11 A. M. to 5 P. M. She hopes all may come and enjoy a feast among the birds and flowers.

—We are glad to know that our Railroad managers have concluded to suppress the hoodlum picnic, as far as they are able to do so, by refusing all special Sunday trains for that purpose. No one that has ever witnessed the outpouring of the slums, but more especially the return to the city of the besotted mass that make up these excursions, can form any idea of their terrible character. The Railroad Company should now take one step further and close the bars on all their ferry boats.

—An anniversary celebration of Modern Spiritualism, will be held at Odd Fellows' Hall, corner of Market and Seventh streets, Sunday evening, March 31st, at 7:45 o'clock. Mrs. J. J. Whitney and Mrs. Dr. Nickless will give tests. Mrs. Dr. Nickless and Messrs. P. C. Tomson, J. A. Collins and others, will make short addresses. Good vocal and instrumental music will be furnished. The proceeds are to be given to Madame De Roth, the well known medium, who has long been ill and in need. Admission 10 cents. Reserved seats 25 cents. Let it be a rousing benefit.

—The ladies of this city are about to enjoy a rich treat in an illustrated lecture by that famous reform dress artist, Mrs. Jenness-Miller. She speaks but once in this city and that on Monday, April 8th, at 2 o'clock P. M., at Metropolitan Temple. Mrs. Miller, who is said to be a charming, brainy woman, has reduced dressing to a fine art; and the sensible woman has yet to be found who cannot obtain fifty cents worth of good solid profit from her lecture. As her houses are packed wherever she goes, it would be well for ladies to procure their tickets in advance. They may be had at this office.

—A good sister, writing from San Diego county, March 21st, says: "I enclose \$1.25 for your 'very valuable paper for six months, with the confidence that at the expiration of that time I can continue my subscription. I have had the reading of it, through the kindness of a friend, for some months, hoping each month to be able to spare out of my small allowance a year's subscription. Last evening, while reading the soul elevating thoughts, contained on the Editorial page, my soul was filled with light and love, and the impression came to me, 'Fear not for temporal needs, but draw near to the fountain of truth and love, and let the soul bask in the light of the celestial truths as given to mortals through the inspiration of your valuable paper. I am waiting my time to pass on to the higher life; your 'very valuable paper is more than food and raiment to me. I want it so I can re-read the soul-stirring truths. It makes us better to have the living waters of truth ever before us.'"

ANNIVERSARY ENTERTAINMENT AND BALL.

—A grand Spiritual Anniversary entertainment and ball will take place at Irving Hall, Post street, next Tuesday evening, April 2d. Mr. Charles Dawbarn, the well-known orator, has kindly consented to make a brief address. Fred Emerson Brookes will recite an original poem written for the occasion upon "Maggie's Big Toe." John Slater, assisted by J. W. McKenzie, will give choice musical selections; Miss Valerie Hickey will give some of her best recitations, being her last appearance in this city prior to her departure East to engage in a professional career; Miss Eva Ballou will sing some of her charming songs; Mrs. Lavina Matthews will read an original poem. The American Brass Band of twelve pieces will furnish excellent music for the dancing. A program of fourteen dances will close the evening's entertainment. Tickets, 50 cents, refreshments included.

Fraternity Hall.

EDITOR OF GOLDEN GATE:

The Progressive Spiritualists of Oakland, met last Sunday, at Fraternity Hall to hold their usual exercises, Mr. Sheppard presiding.

Mrs. Cowell gave an invocation, afterwards Mrs. Meyer occupied the platform for the evening, in giving tests; there was a number of tests given and recognized throughout the audience. Next Sunday, being the anniversary of Modern Spiritualism, an entertainment will be given in the evening, consisting of songs, recitations and piano solos by the members and friends. We invite all to come. Meeting commences at 7 P. M. Mrs. Davis, Secy.

OUR QUESTION DEPARTMENT.

MRS. HARRIS:—Will you kindly look over an article entitled "Theosophy and Mind-Cure," in *The Theosophist*, (January number), and give your opinion as to the conclusions of the writer? HEALERS, San Francisco.

The article in question was handed to me by a brother Theosophist, with the remark: "There is something you should read." After complying with the request, I must say, I could hardly satisfy my own mind whether the writer, R. Harte, wrote in the spirit of prejudice or in ignorance of the true meaning of mental healing. Surely, foundation and superstructure would crumble into nothing before such intellectual arrogance were it not that truth is strong to resist. Even though the healers are all bundled in together, without regard to name or principle, and summarily disposed of, the writer could hardly expect they would let him bury them under his debris of words without a recoil.

If what he says on this subject were true, then all propaganda work, theosophical or otherwise, should at once cease, and humanity should move on in the natural evolution of mankind. No effort should be made by those to whom there has come a large light to flash its white rays upon the blackness and ignorance of the human race.

The science of healing by mental methods of whatever "ilk," bears the same relation to theosophy that one strand does to the completed cable. The strange thing to me is that the strand and cable do not realize their owners. Christian science deals with the Divine nature in an abstract way, declaring the truth before the days of creation, when matter was unexpressed but potential, and from this spiritual altitude sees no evil. Thousands of people have been brought up from the very pit of despair and the bed of physical death, by this system of negations, the whole process being theosophical in every sense of the word.

Madame Blavatsky tells us in "The Secret Doctrine," that her life has been saved to humanity two or three times by occult means, or sound vibrations. Who, that has given the subject any attention doubts that thought has sound in the mind realm, and that it can be transmitted through the law of sympathetic vibration? Thousands of people are sick in body and mind because of a mistaken idea of separation from the universal. If in silent thought I can do away with that delusion, making them realize their relation to the One and only Life, am I untheosophical? The Mental Healing based upon an absolute idealism does not deal with negations entirely; the affirmations also play a large part, for to affirm the good for oneself or another relates one to good through a necessary law, if he has found the standing ground of assured faith. If I were to see a child in danger, I should feel that it was my Karma to save that child, if possible, even at the risk of danger to myself; and that it was the child's Karma to be saved by me.

Why is not this true in helping to lesson the sum total of human suffering in other ways? I take the ground (without fear of successful contradiction) that when a person finds he has developed the power to heal disease by mental methods he should use that power unselfishly to its fullest extent. The world has need of him in that capacity, else he would not have grown to its use. It is his Karma; let those to whom this power is not yet come see to it that they do not stay the progress of human good by their thoughtless words.

If "Miss Bell and Dr. W. T. Evans have a natural affinity for deep and spiritual thought," which brings them into sympathy with Theosophy, why not see in this tendency the working of a great Spiritual truth which will do its share in the healing of the nations? Surely all truth is related. Theosophy cannot afford to ignore one single strand in her completed cable. So far my remarks have had reference to the schools of extreme idealism, for Mr. Harte seems to aim his sharpest arrows at them, and does not (judging from his writer's words) realize that there is a school of Mental Healing, which takes a rational idealism for its basis; and that it is entirely theosophical, dealing with the days of creation, and the Divine nature as expressed through matter and man. To the intelligent mind, that has reasoned out on this line the idea of the "arrest" of human development by these methods, is too absurd a proposition to notice, if it were not that some humble worker in the world's vineyard might cease his efforts, fearing he had lost his way, and in retracing his steps finds himself stranded in doubts, thrown in his path by the ignorance of those who do not see that all truth is related. Mental Scientists do not ignore sanitary measures; they see in every thing that will do away with fear in the minds of the people a blessing; they look upon pain as necessary to protect the body; they know that the relation between ignorance and suffering is such that one must follow the other. They do not treat pain, nor suffering, but they deal with the causes of pain which they find to be largely in fear and grief, and other normal ways of thinking and feeling.

The Mental Scientist does not try to do away with suffering only as he does away with ignorance that has made suffering possible; he knows too well their relation, and deals with the cause not the effect. I doubt if there is one single person who has looked into the subject of the development of the spiritual power potential in man, but knows that these forces can be used for either good or evil, for this principle is funda-

mental in the teaching; neither have they invented, or created mesmeric power; the influence of one mind over another has been known throughout time. Mental science declares this truth, and hereby makes plain the cause of the spread of disease and crime, but is pronounced against mental dominance in any direction, declaring as a primary principle, that where error and ignorance holds one in bondage, the truth will set them free.

I am not a Christian Scientist because I know there is a world of use and beauty all about me, even though my individual world is subjective. I do not belong to any particular school of thought, to the exclusion of others, for I find truth in all. I find, so far as I can judge from my present view of Theosophy, that the Rosicrucian, the Mental Scientist, and the Spiritualist may find safe standing-ground upon the Theosophical platform, and work to do in theosophical ranks, for these all become one. In reality, there cannot be two schools in true spiritual culture; there may be varieties in method, but all paths that lead upward must eventually merge in one. I do not accept Mr. Harte's positive assertion that the process of Mental Healing "is not a normal action," and "out of place in the present development of the race," for I am convinced if it were it could not have taken the hold it has; the Powers that are would not have suffered the matter to come to its present proportion.

Mental Healing is a factor for human development, that is, in its right place and time; like all tremendous powers, it may work harm if used selfishly and ignorantly, but is this not true in every great innovation upon old methods? Will not suffering bring knowledge in this as well as in other directions? As time goes on, is it not more than likely man will have to learn through his mistakes as in the past? Mr. Harte is very pronounced in his advice to healers. I, as a humble votary of truth, simply suggest that before he gives the world his added word on "Christian Science," he look the subject up with a mind free from prejudice, so as to find the truth embodied and its relation to Theosophy, which is divine wisdom.

Yours in defense of the truth,
SARAH A. HARRIS, F. T. S.
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SPIRITUAL SCIENCE.

W. J. Colville's new series of thoroughly practical instruction in Spiritual and Mental Science, as applied to the preservation of health and the abolition of discord and sickness, will be given at the Metaphysical College, 106 McAllister street, San Francisco, Tuesdays and Fridays, at 10 A. M. Commencing Tuesday, April 2d, concluding Friday, May 10, 1889.

LIST OF SUBJECTS—SPIRITUAL SCIENCE.

April 2d.—"Statement of Being; or, The Rock upon Which We Build."
April 5th.—DENIAL. "Why and How we Deny Error."
April 9th.—AFFIRMATION. "Why and How we Affirm Truth."
April 12th.—THOUGHT. "How to Think Truly so as to Relate our Minds to Health and Harmony."
April 16th.—INTUITION. "How to Develop True Individuality."
April 19th.—"The Conscious and Unconscious Action of Mind;" A Lesson on Chemicalization.
April 23d.—FAITH. "What it is and How it Relates us to Universal Spirit."
April 26th.—HEREDITY. "What we Inherit and How we Inherit it."
April 30th.—WILL. "How to Use our Will so as to Harmonize it with the Infinite."
May 3d.—"General Rules for Treatment; or, The Truth Practically Exemplified."
May 7th.—"Treatment in Special Cases; Self Treatment and Self Protection."
May 10th.—RECAPITULATION—Formulas. "The Spoken Word Brings Things to Pass." Each lesson will be followed by answers to questions; the subject treated.
Terms for the full course \$2.50. Single admission 25 cents.
The new course in Theosophy will be held on the same evenings at 7:45 P. M.

LIST OF SUBJECTS.

April 2d.—"Theosophy; What it is and What it is Not."
April 5th.—"Universal Brotherhood; The Keystone of a New Civilization."
April 9th.—"The Soul and its Human Embodiments."
April 12th.—"The Sevenfold Constitution of Man."
April 16th.—"Karma; The Law of Cause and Effect."
April 19th.—"The Life and Death of Jesus; Considered as Typical of the Soul's Perfect Conquest in Expression."
April 23d.—"The Mystical Resurrection; or, The Regenerate and Triumphant Soul."
April 26th.—"Involution and Evolution; or, How Theosophy Accounts for Creation."
April 30th.—"An Esoteric Interpretation of Spiritual Titles, Christ, Buddha, Messiah."
May 3d.—"The True Spiritual Marriage; or, The Re-united Soul."
May 7th.—"The Planetary Chain; or, The Birth and Death of Worlds."
May 10th.—"A Practical Application of Theosophical Teachings to the Immediate Requirements of this Present Life."
Questions invited at the close of each lecture on the subject treated.
Terms for the full course \$2.50. Single admission 25 cents.
Punctual attendance and absolute quiet during the meetings is particularly desired.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

Fraternity Hall was full to overflowing with a mixed audience of all ages, last Sunday evening. The singing of a half dozen rousing spiritual hymns had a harmonizing effect, preparing the listeners for Mr. P. C. Tomson's able address upon "Insanity." There are a few men that interest both young and old on the same subject. Mr. Tomson is one of that number. If more speakers were upon the platform relating actual experiences in the spiritual philosophy, and less of this beautiful, hazy, milky-way explorings, it would interest people and set them thinking. Mrs. Tomson is an effectual instrument under the will power of spirit, and demonstrated three

distinct intelligences in inspirational words and tests, the prominent being the Indian control, who, after giving tests in an exceedingly interesting and sometimes comical manner, made a practical prayer. The sentiment was as deep and broad as all the prayers of ministers could possibly contain but the simple child-like manner of expressing the same seemed to not agree with a lady's mind in the audience as she rushed out of the hall in a passionate and decidedly rude manner. "Where ignorance is bliss, 'tis folly to be wise."

Miss Lizzie Fifer, Oscar Stormfield and Mr. Ely, contributed to the program. Mr. Perkins sang "The Tempest," and (by request) Mrs. Perkins assisted in singing "Only a Thin Veil Between Us."
Mr. Tomson will speak next Sunday evening. The Young People are enthusiastic over the Saturday entertainment and the Sunday celebration. "ONE OF 'EM."

—Mrs. M. A. Dixon comes among us most credibly recommended as an honest, reliable and gifted clairvoyant, clairaudient and psychometric medium. Her psychometric powers enable her to prescribe remedies for the body as well as the soul. She may be consulted at 1242 Howard street, this city.

PHOTOGRAPHS of Madame Blavatsky with autograph, are now on sale, the proceeds to be given to Theosophical work. Price, \$1.50; mounted, \$2.00. Send orders to Countess Wachtmeister, 17 Lansdown Road, Holland Park, London, W. England. mar16-2m

Passed On.

From San Jose, March 23, 1889, Bethia, wife of Oliver Libby, aged 73 years.

A sheaf of ripened corn gathered home. It has been the privilege of the writer for many years to number among his warm personal friends, Brother and Sister Libby, of San Jose. She was a woman of great goodness of heart, and strongly attached to her home. Firmly anchored to the central truths of the Spiritual philosophy, she knew that she would live again in another and better world than this. She met the great change with calmness and resignation.

At Santa Maria, in Southern California, on the 7th of March, 1889, was laid to rest with the impressive ceremonies and symbolism of the Masonic order, the body of Daniel Curryer, born in Ohio, Butler county, January 25, 1813.

Entered into life on the 6th of March, the enfranchised spirit of our friend, for "vainly the flesh fades, soul makes all things new." He was fully ripe for the change called death, for he was made aware how dear death is, and how the heart yearns in us to go, "when the quiet colored end of evening smiles," and we know the possibilities of the spirit, yet are still held in the bondage of a pain racked body.

In the earlier years of his life, Mr. Curryer had been an earnest working member of the Christian church, and when, in the year 1868, there came into his life, unaware, a messenger from the invisible world, he welcomed the stranger guest, though unknown to him. This advent was but the forerunner of a spiritual host, who should do mighty work with his aid and completely revolutionize his religious beliefs. Mr. Curryer became convinced of the fact of spirit communion through the discovery of mediumistic powers in members of his own family, which culminated in the fuller development of his eldest daughter, Mrs. G. C. Smith, well known to us in California as a trumpet medium. As citizen, husband and father, he was faithful to all obligations, and in the closing hours of earth life, surrounded by loved ones, his presence was a benediction, as the memory of his useful life is blessed. At his grave Mr. R. W. Nuttal gave a brief account of his labor in the spiritual cause, for it was the request of this faithful soul that even at the grave he should testify of immortality. We know friendly souls welcomed him to their home, and of his delight to go we are comforted. His bodily presence we miss, "yet, a turn, and we stand at the heart of things," and our love shall follow him and bind him to us. Out of the fullness of it is offered this tribute to the earth life that has just closed, but

"At the gate of the city celestial he waits,
He gathers our prayers as he stands,
And they turn into flowers in his hands,
Into garlands of purple and bloom." E. A. O.

From Livingston, Merced County, Cal., March 3d, William Bates Bliven, son of Cyrus and Catherine Bliven, aged 20 years, 5 months and 27 days.

William was a native of California, a bright, many young man, and a beautiful spirit. He fell a victim to consumption. He had learned that death was but the gateway to a higher and better life beyond, hence he had no fear of the great change of whose approach he was conscious to the last.

ADVANCE TO SOCIETY.
MRS. WINSLOW'S SOUTHERN SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for all disorders, whether arising from teething or other causes. Twenty-five cents a bottle.

ADVERTISEMENTS.

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Saturday, March 30, 1889, 7:45 P. M.

PROGRAM—PART I.

1. Piano Solo—"La Caresante,".....Blumenthal
Mrs. Virginia Shipley.
2. Song—"She Wore a Wreath of Roses,".....Molloy
W. J. Colville.
3. Recitation—"Praying for Rain,".....Simmons
Miss Lily Stayner.
4. Hymn—"Jesu Pastor,".....Millard
Miss Mabel Van der Ziep.
5. Clarinet Solo—"Air Varié,".....Kimball
Mr. S. J. Tully.
6. Song—"Thady O'Flynn,".....Molloy
Mme. Marie Bishop.
7. Reading—"Lady Clare,".....Tennyson
Mrs. Mattie P. Owen.
8. Song—"Elser Waltz,".....Richard Muller.
Miss Alice L. Canning, (pupil of Mme. Fabbrie).
9. Recitation—"Norah Murphy's Visit to the Medium,"
Miss Lucie Currie.
10. Vocal Duet—"Answers,".....Macpherson
Mme. Bishop and Miss Carman.

Impromptu Poem—(Subject to be given by the Audience.
W. J. Colville.

PART II.

1. Piano Duo—"Overture to Preciosa,".....Weber
Miss Carman and Mrs. Shipley.
2. Song—"Bonnie, Sweet Bonnie,".....Gilbert
Miss Canning.
3. Recitation—"Something,".....Macawber
Mrs. Nellie Adams.
4. Angel's Serenade.....Lambillotte
Mme. Bishop, Clarinet obligato, Mr. Tully.
5. Reading—"Nothing to Wear,".....O'Sullivan
Miss Stayner.
6. Song—"Killarney,".....Colville
W. J. Colville.
7. Clarinet Solo—"Recollections of Home,".....Richardson
Mr. S. J. Tully.
8. Reading—"The Smack in School,".....Pickelrod
Miss Lucie Currie.
9. Finale—"Dream Faces,".....Hutchinson
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Hall, Pythian Castle Building, Nos. 925½ and 923½
Market street, between Fifth and Sixth. The hall is com-
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and all those interested are respectfully invited to attend.

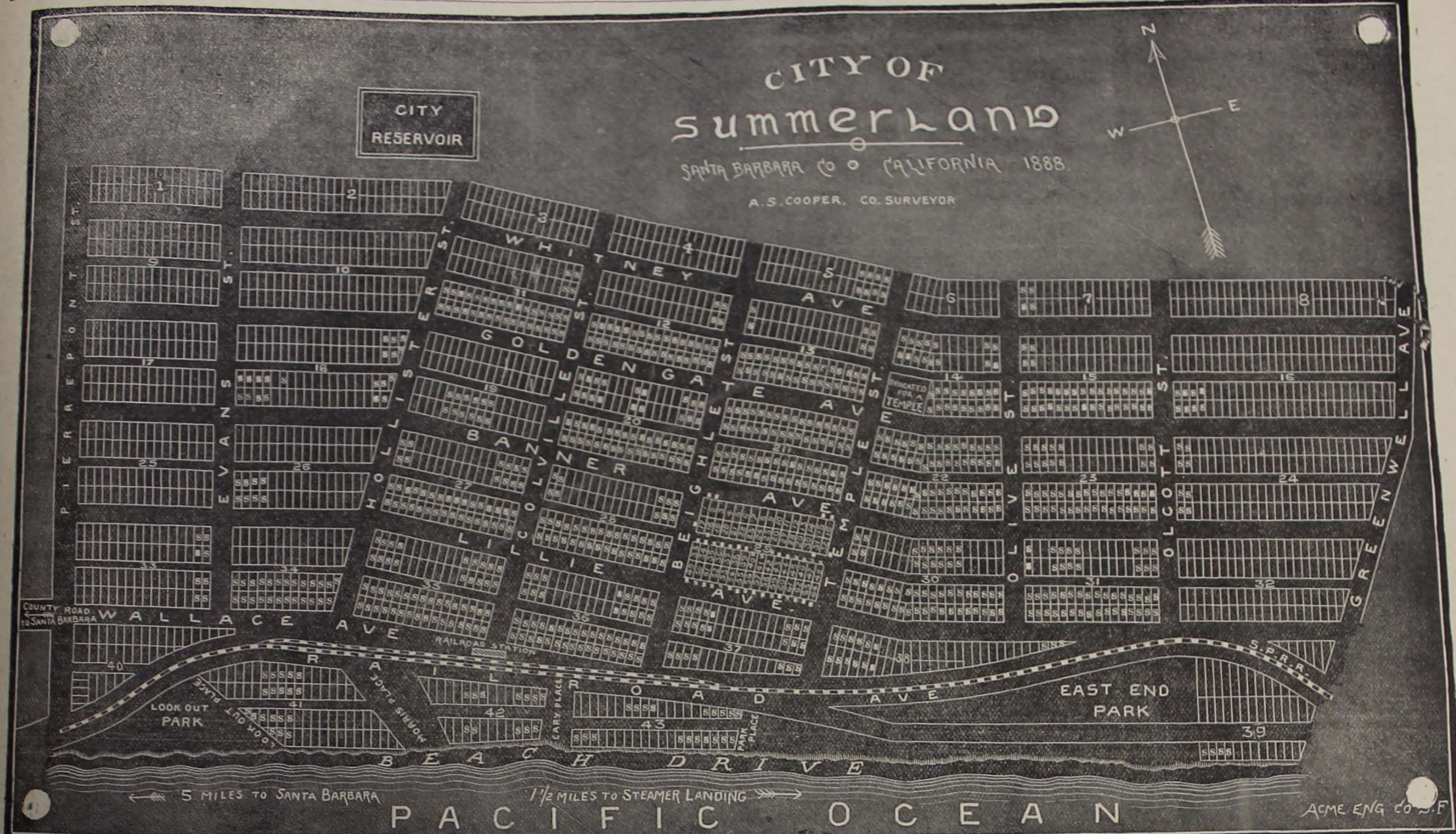
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It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the

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Orders for lots in Summerland may be made through the office of the GOLDEN GATE, or of H. L. WILLIAMS, Santa Barbara. Price,

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The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

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[Written for the Golden Gate.]

Daisy.

BY CALLER L. HENRY.

"O'er mother's dear little daughter
Is in heaven!" the children said:
While sweetest rose and winter
Was born of that orange world—dead."

Daisy, who always had loved them,
These little ones from the street,
No longer with smile and blessing
Would their sugar faces greet.

And sorrowful words and glances,
With sighs that would not be still'd,
Were a living tribute to vacant place
That the little girl had had fill'd.

And one small playmate spoke softly,
Uplifting her tear-dimmed eyes,
"We should carry some flowers to Daisy,
Before she goes to the skies."

"But the pretty blossoms cost money,
And we haven't a penny, you see."
Then she clasped her hands at a happy thought,
Of the wild flowers growing free.

"We will weave a chain from the daisies,"
She said, "like her pretty name;
And ask the angels to tell her
Why only daisy daisies came."

So love led the sorrowing children
Through the flower-strewn meadow lanes,
Where tilling throughout the morning
They fashioned a daisy chain.

Then joyfully carried their treasure
To the school-house, there to be told
"No flowers were wanted for Daisy,"
Who was lying so still and cold.

"We want no flowers here, children,"
Said the father, crushed with woe,
"My beautiful blossoms transplanted,
Vain faint flowers that grow."

"We haven't brought flowers, teacher,
These are common, just from the farms,
That we brought—'cause we loved your Daisy,"
Sobbed the child in her teacher's arms.

Softly little form in the casket
Was wound with the blossoms of earth,
While the beautiful spirit ascended,
Awakened to heavenly birth.

And entering the pearl gate portal
Which closed on all earthly pain,
Was a little white-robed angel
Love wreathed in a daisy chain.

[Written for the Golden Gate.]

Over There.

BY JAMES H. YOUNG.

Airs—"Will You Go?"

There is a world more fair than this,
Over there, over there;
A world of joy, a world of bliss,
Over there, over there.
Away beyond yon glimmering star,
The gates I see are o'er ajar,
This world is near, tho' still afar,
Over there, over there.

The bridge called death leads to that shore,
Our friends dwell there—they're gone before;
But death no terror hath for me,
Alone this world of joy I see,
It is not death, for life 'twill be
Over there.

No sorrow, care, or strife we'll find,
Sweet peace and mirth dwell with the mind;
There love and wisdom e'er will rule,
And truth and good the mind control,
We'll make great progress in that school
Over there.

Alone you'll dwell, or with your friends,
For states of love on self depends;
In beauty's bowers you there may roam,
'Neath stately trees may find your home,
Near shady rill may dwell alone,
Over there.

On mountain's top, in sylvan dell,
Your friends will come where'er you dwell;
We read of "many mansions fair,"
No homes on earth with these compare,
They dot the landscape everywhere,
Over there.

Loved ones from earth will find our home,
In scenes more bright with us they'll roam;
From our loved homes to homes below,
With all our treasures we will go;
Tell all there are no scenes of woe
Over there.

United all we'll soon be found,
Our homes with songs of praise resound;
Good works we'll find were not in vain,
To higher spheres we may attain,
We'll praise our "Father's hallowed name,"
Over there.

ONSET, MASS.

[Written for the Golden Gate.]

The New Song.

BY MARY BAIRD-FINCH.

[In consideration of their recent bereavement for the loss of husband and father, these lines are inscribed with sincere sympathy to Hattie M. Bell and family of Bellwood, Nebraska.]

Oh! how tender the love from fountains of light
Beaming softly down upon me,
Where bright angels robed in their vestments of white
Are waves of a crystalline sea.
Our own little darlings the twilight beguile
With welcome and pity divine,
And blossoming vales in beauty may smile
O'er this glad home of theirs and mine.

The deep oceans sing with the suns of the morn
Where flowers divinely are fair—
Each petal an emblem of new glories won
To tempt tossed mortals of care;
And the murmuring rivers are chanting to me
From meadows of azure and green—
"Oh! sad one awake, our chorister be,
And sing the sweet chorals between."

Here the evergreen hills and forests are mine,
With radiance borne from afar,
And the roseate glow on olive and pine,
The rays from a messenger star;
And the hale upland with infinite hands
All the children of earth to enfold,
Where we gather to-day on low-singing strands
Inheritance better than gold.

Yet, dearly beloved, I'm dreaming of thee
While bright rivers gleam and flow on—
Where islands are blue in a billowy sea
The goal of enchantment is won.
Now I wait for thee here at the portals of song
And my heart seems lost and alone,
Till the purple of mountains be stirred with the throng
That hail thy sweet voice as their own.

Onesimus Toole; or, from Shadows to Sunshine.

Continued from First Page.

son was exposed; her throat, arms and shoulders showed to great advantage, as her firm, white flesh, contrasted with the scarlet satin of her long train gown; her abundant raven hair, twisted into a loose knot, at the back of her head was stabbed with gold and diamond pins of immense size and cunning workmanship; her white ostrich fan, and splendid rings, and bracelets completed a decidedly striking toilet and not a particularly restful one on a hot July evening.

Mons. Alphonse appeared as though he had no possible object in life but to allow his fine figure to set off expensive clothing to the best possible advantage. Though loudly, he was handsomely dressed; his evening suit was of the latest London pattern, his linen of the choicest, his patent leather shoes fitted like gloves; his hair was silky and glossy as a raven's wing; while splendid diamonds glittered from his shirt and hands like stars on a winter's night.

"Why, what have you been doing here?" exclaimed that gentleman, noticing the number of chairs, (nearly 200) which still remained in the drawing-room. "Have you had a lecture, why didn't you let us know? Mrs. Pushing's in town, just run over from Newport, called on us this afternoon, and begged permission to meet you this evening; hope I have not intruded, but I have asked her to dine here, she will be in here by 6:30 at the latest, and it is after 6 now."

"I shall be delighted to see her," responded Dr. Maxwell; "I'm very glad you asked her, but I wish we had known it sooner; we have a very plain dinner and are not dressed for company; we really treated you as old friends, though we have only known each other a few days. I hope (turning to Mrs. Catsleigh), you will excuse our appearance, but we had no idea we should have the honor of Mrs. Pushing's company; however, we shall no doubt enjoy ourselves quite as well as though we were more presentable, and as to the dinner, though it's very simple, my cook usually makes things palatable."

"Oh, that's all right," replied the lady; "I should never have got myself up in this rig only Alphonse told me you were going to the opera at ten, and we better be prepared for a front-tier box." Then suddenly seeing she had astonished her host, she shook her fist at her escort and said with assumed petulance:

"Is this another of your falsehoods? you naughty fellow, I shall soon send you to the right about, if you can't speak truthfully; this isn't the first time you've made me make a fool of myself."

"I pray you not to blame him," quietly but quickly interposed the Doctor, "probably I did say something about the opera, but I have been so much engaged it has quite slipped my mind."

How far this embarrassing episode might have proceeded it is difficult to conjecture, had not another loud ring at the door-bell been quickly followed by the entrance of Mrs. Amy Pushing, accompanied by her dear friend and submissive satellite, Miss Theresa Hockmeir. Mrs. Pushing, be it distinctly understood, was one of the most popular teachers of Mental Science, who had visited New York; the previous May she had thirty-seven students in her class who had paid her \$50 each, and though her expenses for the month had amounted to \$350, she had laid away a clear \$1500 as the result of one month's teaching; she was now recruiting at Newport, but having some business matters to see after in the great city, had run down on a flying visit. Being on friendly terms with Mrs. Catsleigh, and knowing her to be stopping at a pretty good hotel, she had written to her to secure a room; immediately on her arrival, learning of the interest being taken in the subject by Dr. Maxwell and his friends, she had expressed a wish to accompany her "sister in the science" to that gentleman's residence, and was not at all disposed to leave her factotum, Miss Hockmeir, behind her.

Mrs. Pushing was a woman who never for an instant forgot her dignity or lost sight of her own importance. A Boston woman by birth and education, she impressed all who met her as a person of culture and shrewd business ability combined. In appearance she was rather commanding, of good height, rather slender build, with piercing black eyes, small and restless like a bird; her hair which was not much thicker than a cobweb, was very smoothly arranged, evenly parted in front and tightly drawn up from behind to the crown, where it was carefully drawn over a silk pad of exactly the same color. In front of this diminutive chignon which was worn exactly on the top of the head to conceal partial baldness, was a very, very handsome gold band studded with five large diamonds. Her dress was of rich black silk ornamented with Mechlin lace of fine quality. Her jewelry was valuable but not gaudy.

Miss Hockmeir was a quiet little body about ten years younger than Mrs. Pushing, who followed the elder lady like her shadow. This unobtrusive but useful little personage did everything for her employer; managed her business as far as possible, attended to correspondence, interviewed callers, and took the whole brunt of life upon herself. For these services she was fed and clothed, but very rarely ever had a dollar to call her own.

Dinner was served at seven, and a very pleasant meal it proved to be, though Mrs. Pushing talked incessantly and entirely of herself and her doings. She re-

lated instance after instance where she had literally snatched from the jaws of the grave, distinguished persons whom the best physicians had pronounced incurable.

Miss Hockmeir occasionally ventured a sentence to add still further to the effect of Mrs. Pushing's self-laudation, though we must never forget that lady completely disowned having any share in the work other than that of truth's trumpeter.

Mrs. Catsleigh and Alphonse appeared hungry and did full justice to the dinner, which was a very choice one. Everything was perfectly cooked; the courses were however only four, and there was no attempt at display or excessive garniture. At eight they rose from the table and re-entering the drawing-room which had been cleaned of its extra seats and made to look very attractive, music was proposed as a relief to conversation. Miss Lydia O'Shannington sang more sweetly even than on the previous occasion. Her voice seemed to grow richer and fuller with every fresh attempt she made to exercise it.

"Dear child," said Mrs. Pushing, "I wish I might have her with me for a week by the sea. I have the most delightful little cottage there, and Newport is charming at this season. In my company she would grow so strong you would hardly know her on her return. Judge Firefly's daughter is visiting me at present and her father says the change is incredible, and only three weeks since she was prostrate with pneumonia."

"May I ask you how you treat? I do not fully understand your system. Now sometimes I have headaches and feel very weary after unusual mental effort. I wish you could tell me how to shake off all these unpleasant feelings?" inquired Mr. Toole, who was very anxious to hear something more of the new science for which so much had been claimed.

"Very well," said Mrs. Pushing, "I will give you an outline of my system, as far as I can, in a few sentences. I see you are a minister and you ought to give this truth to your people. I treat all cases alike. I utterly deny sin, sickness and death, which are but mental illusions, errors of belief. I deny the possibility of sickness. I deny that I can feel pain or be in any way affected by material things, for we are all spirit and there is no matter. I do not want to know what ails a patient, or anything about him. I can treat people thousands of miles off as readily as though they were in my presence, for mind makes nothing of time and distance. I simply affirm that *all is spirit*, that *all is good*, and then deny the opposite, negating the affirmation of disease, calling the disease by name in the act of denial when it has been named to me; otherwise I simply affirm with emphasis, God is well and so are you. Nothing and no one can withstand the power of invincible truth; read the new testament without prejudice and you will see that we are the only genuine Christians."

"What you say sounds very beautiful, but I must say I cannot understand its application to cases of physical ailment. Take for instance a broken bone or dislocated joint, how can thought heal in such cases?"

"Spirit is everything," replied the lady, "and though at present we have not quite learned to perfectly demonstrate the science, if we are but faithful the time will quickly come when surgery as well as medicine will be proved entirely needless, but there is a life to live as well as a gospel to proclaim."

To say that Mr. Toole was satisfied with these replies would be to claim too much for Mrs. Pushing's eloquence. She was a most effective speaker and gesticulated gracefully and freely, though she had far fewer theatrical tricks than Mrs. Catsleigh. Mr. Toole was however impressed, and when the visitors departed at a rather late hour he sought his couch not at once to sleep but to pray and think over all he had heard that day.

To be continued.

St. George's Hall Meeting.

EDITOR OF GOLDEN GATE:

I am more than pleased this morning to chronicle the rapid unfolding of the young man's mediumship alluded to in former reports of our meetings in St. George's Hall, 909 Market street. His frank, oratorical speech in his normal, yet inspired condition, in our meeting last Sunday, called forth repeated applause at the close of each rounded out sentence. His earnest desire seems to be to live for the elevation of the race, not for vain glory, nor yet caring for the scoffs or sneers of those who cannot comprehend the truth. He possesses the right metal, and not far in the future this young gentleman, Mrs. Pruden and others who are rapidly unfolding, will occupy places before the thousands.

What greater boon could I ask for my humble efforts in keeping up these meetings, than for these young people to say, "We thank the President for not turning us out as wicked or disorderly spirits, when the medium was thrown unconsciously to the floor, but instead exercised patience and forbearance, and now, by her permission, we can enjoy the free platform, to give the truth as we understand it." We wished it distinctly understood that each and all were to speak when they were impressed to do so, without any further invitation. The result was, speeches by Dr. Houbert, Walter Hyde, Mr. P. C. Thompson, Mr. Mills, Mr. Peterson, Mesdames Pruden, Stevens, Higgins, and Mrs. Cowles from Oakland. The ladies were entranced or inspired, which, with the music, and marching by Mrs. Pruden with four interesting children, two of whom spoke pieces, rendered the meeting very interesting.

We anticipate a very enjoyable time in the same hall on the 41st Anniversary of Modern Spiritualism. A band of twenty musicians have volunteered their services. Besides the music, marching and tableaux under the management of Mrs. Pruden, recitations and songs will be had, and speeches suitable for the occasion. Dr. Fred O. Houbert in costume, will personate the Monk and his religion.

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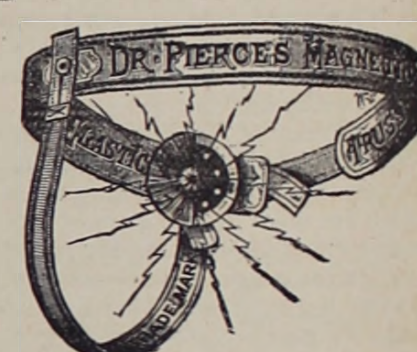
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